

THE FIFTH

16

ANNUAL REPORT

OF THE

ANGLO-CHINESE COLLEGE,

WITH AN

APPENDIX.

MALACCA:

PRINTED AT THE MISSION PRESS.

1827.

ANGLO-CHINESE COLLEGE.

PATRONS.

Sir GEORGE THOMAS STAUNTON, Bart. M. P. &c. &c. &c.
Lieut.-Col. FARQUHAR, late Resident of Singapore.
The Honorable E. PHILLIPS, late Governor of Pinang.
The Honorable J. ERSKINE, Esq. late Member of Council,
Pinang.

TRUSTEES.

ROBERT MORRISON , D D	<i>China.</i>
W. A. HANKEY , Esq.	<i>London.</i>
Rev. G. BURDER ,	<i>London.</i>
A. NAPIER , Esq.	<i>Singapore.</i>
Rev. D. COLLIE ,	<i>Malacca.</i>
Rev. S. KIDD ,	<i>Malacca.</i>

OFFICERS OF THE COLLEGE.

President of the College,	Rev. Dr. MORRISON.
Principal,	Rev. D. COLLIE. *
Professor of Chinese,	Rev. S. KIDD.
Chinese Native Masters, }	LE Seën Säng.
	YIM Seën Säng.

(* Vice Rev. J. Humphreys, resigned.)

GENERAL PLAN OF THE INSTITUTION.

I. NAME.--The ANGLO-CHINESE COLLEGE.

II. OBJECT.--The RECIPROCAL CULTIVATION OF CHINESE AND EUROPEAN LITERATURE.-- On the one hand, the Chinese language and literature will be made accessible to Europeans : and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochin-china, the Chinese colonies in the eastern Archipelago, Loo-choo, Corea, and Japan. The Malay language, and Ultra-ganges literature, generally, are included as subordinate objects.

III. WHAT ADVANTAGES THE COLLEGE PROPOSES TO AFFORD TO STUDENTS.---1. The College will be furnished with an extensive Library of Chinese, Malay, and European books.---2. The assistance of European Professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.---3. A Fund will be formed for the maintenance of poor students.---4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it---to religion ; to literature ; or to commerce.---5. To native students, the English language will be taught, geography, history, moral philosophy, and christian theology, and such other branches of learning or science, as time and circumstances may allow.---6. There is at the station an English, Chinese, and Malay Press, which literary students may avail themselves of. And it is intended ultimately, to form a Botanical Garden in connexion with the College, to collect under one view the tropical plants of the Eastern Archipelago.

IV. STUDENTS TO BE ADMITTED.---Persons from any nation in Europe, or from America ; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view ; persons from European or other universities, having travelling fellowships ; persons belonging to Commercial Companies ; and persons attached to the establishments of the Official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.---Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted.

REPORT &c.

The Anglo Chinese College was established with the laudable intention of diffusing useful knowledge among a blind and superstitious, but highly interesting race of men. The Institution has met with considerable patronage and support from the friends of religion and literature both in India and Europe. It is therefore proper that its friends and supporters should be informed from time to time of its operations. But these being necessarily the same from year to year, without scarcely the shadow of variation, and being at the same time very contracted, our reports must of course be dry, meagre, and very uninteresting, except to those who from enlarged and correct views of past events, have learnt to attach great importance to the first dawnings of mental and moral improvement. The careless, flippant, or sceptical observer may view such attempts as the humble annals of the Anglo Chinese College record with the sneer of contempt; but the man who has viewed the history of morals and of mind with the eye of a philosopher and a christian, while he is aware that the feeble taper we have lighted may be extinguished and forgotten, at the same time sees good reason to consider it far more probable that it will shine brighter and brighter till it shed the light of science and religion over the greatest Empire under heaven. It is for the information of such persons, in general, and for that of

our supporters in particular, that we publish an Annual Report, knowing that they are gratified by observing the incipient tendency towards a general and thorough renovation of intellectual and moral character, and that they will be disposed to make every reasonable allowance for the comparatively trifling progress we have hitherto made.

The following persons have been assisted by the College in the acquisition of the Chinese language.

The Rev. W. H. Medhurst.

———— Samuel Milton.

———— John Ince.

———— John Slater.

———— Robert Fleming.

Mr. James Bone.

The Rev. James Humphreys.

———— David Collie.

———— Samuel Kidd.

Mr. William Hunter.

Mr. John Moore.

The Rev. John Smith. A. M.

———— Jacob Tomlin. B. A.

The following is a list of Chinese Students who have left the College.

Leang A Fāh.

Yaou.

Loo.

Chang Chun.

Tsze Hea.

King Tseuen.

Kow Gan.

Kwang Tih.

Wän Tseuen.

Yuen Tseuen.

Keang Ho.

Teän Chin.

Kwan He.

Show Tih.

Tsäng Yu.

All of these have been in a lesser, or greater degree, instructed in their own language and in the principles of revealed truth, and most of them have been instructed in the English language and in several other branches of useful knowledge. One of them (Leang A Făh) has we hope embraced Christianity in sincerity and has been ordained as a preacher of the Gospel to his countrymen. His wife through his instructions has forsaken idolatry and has been baptized, as has also his child. He is a man of some ability and we trust will be a useful and successful labourer in the cause of Christ.

Of the students who were on the foundation when the last year's Report was published, five have now left us. One of these had been in the College more than six years, the usual term, but being rather dull, had not made much progress in learning. Since leaving he has requested to be re-admitted for one year more, but it was not deemed expedient to grant him support any longer from the funds, although he is at liberty to avail himself of the advantages afforded by the Lectures, &c. Two of the others had not quite completed their term of study when they left, but being desirous of availing themselves of opportunities of

obtaining situations which presented themselves, they were permitted to leave. One of them has got a situation in the Custom House, Malacca, and the other has gone to Singapore to teach a Chinese School under the superintendence of the Rev. Messrs. Smith and Tomlin, if they should find it expedient to employ him in that capacity. Both young men are possessed of as good abilities as any we have met with in Malacca, and they have made considerable progress in the acquisition of various branches of knowledge.

The other two young men who have left the College, since last year, are both natives of China, and were honorably spoken of in our last Report (see Page 1st.) They had not completed their second year in the Institution when, according to their own solemn and often repeated declarations, they were driven from the Settlement by a fraternity of Chinese, called the San Hō Hwuy, the objects of which are not clearly ascertained but which are regarded as mischievous by the Chinese in these parts who do not belong to the Society. These two young men, it appears, had given mortal offence to the brotherhood, by assisting a friend, whose life was sought by them, in making his escape from Malacca. One of them, however, being famed for his skill in wielding the sword, and the other having acquired a considerable knowledge of English, objects of some importance to the Fraternity, they were offered a pardon, provided they would take the oaths and become members of the Society. They, however, according to their own testimony, would not on any consideration enter the Society, and were consequently threatened with death. At first, they appealed to us and begged us to protect them. We told them to let the Brotherhood know that we would protect those under our care to the utmost of our power, and that we would

certainly inform Government if they gave any unmerited trouble to our students.

Some time after this, their sleeping room was broken into at night, most of their little property carried off, and one of themselves wounded by several fellows in disguise. We then gave them a room in the College house, but they declared that they could not put out their heads at night, without endangering their lives, nor could we, by any arguments we could use, induce them to remain in Malacca. We are still uncertain whether they were really in danger from the Brotherhood, but if they were, the fact affords an additional proof of the pernicious objects of the San H8 Society. We are sorry that these two very promising young men have left the College so soon. One of them is a man of superior abilities and had acquired such a knowledge of English as enabled him to translate almost any book in that language into his native tongue with tolerable accuracy and ease. The other was a remarkably quiet, steady and diligent student: he had not made much progress in English, but had acquired a very considerable share of useful knowledge, especially of Christianity.

Besides these five, who have left during the past year, there is another young man who completed the usual term of study some months ago, but who has agreed to remain another year. He is remarkably steady, and seems well affected to Christianity. He is very useful in the Chinese Schools, and it is our wish to make him teacher of a School which we wish to form, on what we conceive a better plan than that followed by the Chinese teachers. He is well acquainted with the doctrines of Christianity, possesses a considerable acquaintance with some other branches of useful knowledge, and has, consequently, no doubt, shaken off many of the prejudices of his countrymen.

In short, he is a young man for whom we have great regard, and in whom we feel deeply interested.

Nine Chinese youths, all natives of Malacca and of Füh-Keën parents have been received into the Institution during the last twelve months. At present there are twenty four Chinese on the Foundation and five are on trial as candidates for admission. The Seniors, during the last year, have been made acquainted with Walkington's system of Arithmetic; they have attended to Geography and the Globes, on which they can work any common problem. Christian theology has occupied part of their attention. This they study principally from the Scriptures under our superintendence; at the same time they translate into English and commit to memory a brief outline of Divine Revelation drawn up for their use, which is fully explained to them verbally. With a view to discipline their minds to close thinking they have commenced the study of Euclid. They have also read twice through a volume of Dialogues on Mechanics and Astronomy (a reprint, with some alterations of Joyce's 1st. and 2nd. volumes of Scientific Dialogues). They have been closely examined on the subjects treated of in this volume and required to write exercises on them in English. Their attention has also been directed to Geography and other subjects of general interest.

The Students in the second class study Chinese by reading, reciting, explaining, and translating the Four Books. They translate theological books from Chinese into English (writing the translation) and vice versa. During the last year they have committed to memory, both in English and Chinese a small volume of Phrases, Sentences and on Geography, Astronomy, &c. and have nearly gone through Walkington's system of Arithmetic.

The Juniors are principally employed in the study

of the Chinese and English languages. Some of them know a little of Arithmetic.

From the above brief sketch some idea may be formed of the description of education we wish to give the Chinese youths who enter the College. While we allow them to read the best writers of their native country, we at the same time teach them the first principles of revealed truth, and of European Sciences; not with a view to induce them to become converts to either, contrary to the deliberate convictions of their own minds, but to give them, if possible, a clear view of both sides of the question so that they may have the means of judging for themselves. There does not appear the least backwardness on the part of any one of the youths to read the Scriptures and theological works, nor has ever the slightest objection been made to the practice by any of their parents or friends.

In fact, the Chinese in Malacca seem quite indifferent as to what books their children read, if they only attend partly to their own classical works. It is well known that in all the Chinese Schools in Malacca, which are under our charge, Christian Catechisms, &c. are read and committed to memory, yet we might have more Schools than we have the means of supporting. This present year the Chinese have given up one of their own Schools, and we have at their own request, established a School in the same place where it was, which is taught by the same Master.

Messrs. Moore and Hunter who were honorably spoken of in our last Report, having made such progress in their Chinese studies as was deemed sufficient to enable them to pursue the respective objects they had in view, left College about seven or eight months ago. The only European Student we have at present is Master John Morrison, Son of the worthy founder of the College, who, if he live and persevere in his

studies bids fair for eminence in Chinese literature.

The Translation of the Four Books, mentioned in the Report of 1826 is now in the press. The Text is illustrated by quotations from the most approved Commentators, accompanied by occasional remarks on the History, Philosophy, and Religion of ancient China. With all its defects, we hope it will in some degree promote one of the ends of the College, viz. the cultivation of Chinese literature among our countrymen. The Four Books, it is true, is an ancient work and cannot be taken as a model of composition in the present day, nor does it contain much very important information, abstractedly considered. Still, as it is, even in the present day, a standard classic in all their seats of learning and constitutes the model on which every good statesman must be formed, all who wish to be well acquainted with what may be called the mind of China, ought to give it a careful perusal. Whoever does so, will find many excellent maxims, a very considerable knowledge of human nature, and much plain dealing with crowned heads, mixed with a sufficient quantity of superstition and vain jangling. The work, however, unlike some of the Greek and Roman classics, is perfectly free from a single indelicate expression, or even allusion.

Preparations are making for the execution of a revised version of Morrison and Milne's Chinese Translation of the Scriptures, accompanied with brief Notes, Marginal references, Introductory Essays to the various books, &c.

The Proposal has met with the warm approbation of Dr. Morrison, and the work will no doubt receive his able assistance. It is our wish to bestow the utmost pains on this revision and to avail ourselves of the remarks of those Chinese Scholars, both in this country and in Europe who feel inclined to favor us with their

criticisms. We throw out these hints at present with a view to invite the remarks of our friends on the best mode of executing and publishing the work. That something of the kind is wanted and would, if well executed, by the Divine blessing, be productive of great good, there can, we conceive, be but one opinion among those who wish to promote the circulation of divine truth among the heathen. It is also evident, that the many excellent works on Biblical literature, contained in the College Library, together with the assistance of good native teachers, present great facilities for the execution of such an undertaking. The only thing that can be wanting towards the proper accomplishment of the work, is knowledge and talent on the part of those who have formed the plan and ardently wish to finish it well. On this part of the subject, however, it does not become us to give an opinion, unless it be that we hope our deficiencies will in a great measure be supplied by the superior knowledge and talents of our friends to whom our attempts will be submitted.

A free Translation of Dr. Bogue's excellent "Essay on the New Testament," which was executed in the College, has just issued from the Press. To those that understand Chinese, and who may read this imperfect production, it may be necessary to remark, that while, in many places, there has been perhaps a too rigid adherence to the language of the original, there are at the same time not a few places where it was deemed necessary to use great freedom with the text in order to render the subject in some degree intelligible to the heathen reader, a thing which seems impossible in strict translations of any European work; on which account, it does not appear to be advisable that the thing should be attempted.

It is also in contemplation to publish a Quarterly periodical Magazine at the College, and for its benefit.

Should the design be carried into effect, it is our wish to make the projected Journal the vehicle of whatever may be deemed interesting, amusing, or curious in the History, Religion, Politics and Customs of the Chinese and Ultra-ganges nations. A Prospectus of the work will be published shortly, and should the object meet with sufficient encouragement the Publication will be commenced with all convenient speed. If this notice should meet the eye of any Bookseller, or other Individual who may feel inclined to subscribe for such a work, we beg he will have the goodness to make known his wishes to us by letter and we will give more detailed information as to the nature, size and expence of the work, and likewise respecting the mode of obtaining the numbers as they are published.

It is also in contemplation to publish a Monthly Magazine in the Chinese Language containing intelligence from China and other countries of an interesting nature, and likewise Essays and Notices on various points of science, morals, religion, &c.

A copious Chinese and Latin Grammar containing upwards of 400 Folio pages, in Manuscript, has been presented to the College by a Nobleman to whom the Institution is indebted for the handsome donation of £ 1500 besides a large collection of valuable books, neatly bound. The Grammar will go to press as soon as circumstances may permit, and as but a limited number will be printed, those who wish to possess the work will do well to make an early application.

This Grammar contains a considerable number of Chinese characters with the sounds in Roman letters, and numerous idiomatical phrases, methodically arranged, and is we conceive calculated to render much assistance to the learner in the first stages of his progress.

Since the first part of the Report went to Press, The Honorable the Governor of Pinang, Singapore and Malacca has paid a visit to the College. He expressed himself pleased with the Establishment, and has in a handsome manner granted the liberal Monthly Allowance of 100 Spanish Dollars from Government in support of its objects. He likewise expressed a wish that the study of the Malay, Siamese and other neighbouring nations should be cultivated in the College. It will be seen from an extract which we have given from the Original Plan of the Institution that it embraced the study of the Malay language and of Ultra Ganges Literature in general. Several valuable Malay and Siamese Manuscripts have been collected and native teachers of both languages might be procured. It is our wish to make the Institution as extensively useful as possible, and consequently it will be our endeavour to afford to Europeans, or others every facility in our power towards gaining an acquaintance with the literature of the Ultra Ganges nations, especially of the Chinese.

Our Funds having been hitherto very limited, we have not been able to procure many of those curiosities, &c. which tend to illustrate the natural History and Customs, of these countries but as Government has with its usual liberality granted us its patronage and support, more may henceforth be done in this and other departments of the Institution.

Since last Report was published, we have got some valuable additions to our library. There are however still some works which we should be glad to possess. Such as Mill's History of India; Ward's Manners and Customs of the Hindoos, Blackstone's Commentaries, Histories of England, America, &c. Taylor's Hebrew Concordance, Townsend's Bible arranged according to Chronological order, Robertson's Key to the Penta-

teuch, Hebrew and Syriac Grammars, Paxton's Illustrations of Holy Scripture, Townley's Biblical Anecdotes, Prideaux's Connections, Boothroyd's New Version of the Bible, Natural History by Thaddeus Mason Harris D. D, a Hebrew Lexicon by Dr. D. Wilhelm Gesenius, translated from the German by Christopher Leo, Horne's Introduction to the critical Study of the Scriptures, Ewing's Greek Lexicon and Grammar, Watts' Works, Lardner's Works, Edwards' Works, Williams' Works, Elementary treatises on the Arts and Sciences, &c. Elementary works in Geography, History, Geometry, Land surveying, &c. A few English Bibles and Testaments would be very acceptable. Mathematical Instruments are also wanted.

Our cordial thanks are presented to the following persons for their handsome donations in support of the Institution, viz.

Scotland.—Kelsoe.—G. Buchan, Esq.	£	50	0	0
Some Friends in Glasgow; per Rev.	}	20	18	0
J. Smyth.				
Rev. James Ware		10	10	0
G. F. Abraham, Esq.		3	0	0
Stephen Olding, Esq.		5	0	0
Hough.—Anonymous		20	0	0
Mr. James Nisbet		5	5	0
Manchester and Salford Association in aid of the				
Anglo-Chinese College; per Rev. Dr. Clunie.—				
Rev. S. Barber		1	0	0
Mr. Sing		1	0	0
Mrs. Wild.		0	10	0
J. S. S.		0	10	0
Mr. J. Sing		0	10	0

J. Bache, Esq.	£ 2 2 0
—W. Sing	0 10 0
—W. M'Mitchell	1 0 0
J. W. M. M.	0 10 0
Mr. Grafton	1 0 0
Mr. W. Denby	1 1 0
D. B.	1 0 0
R. A.	0 10 0
Messrs. Lyon, Boden and Co.	5 0 0
Miss Benwell.	1 0 0
Miss Wallace.	1 0 0
Mr. P. Roylance	1 0 0
—E. Coward	2 2 0
—J. G. Baker	1 0 0
D. Grant, Esq.	5 0 0
T. and R. Parker, Esqrs.	5 0 0
Mr. J. Pope.	2 0 0
—G. Oakden	1 0 0
—J. Walker.	1 1 0
R. Evans, Esq.	5 0 0
A Wellwisher to China, Rotherham	10 0 0
Rev. Dr. Bogue, Gosport	5 0 0
Mr. Jas. Blake, Harrow	1 1 0
W. Townsend, Esq. City Road	10 10 0
J. Procter, Esq.	5 5 0
Jacob Tomlin, Esq.	10 0 0
D. Lister, Esq.	20 0 0
D. Gething, Esq.	5 0 0
Mrs. Thompson	£ 1 0 0

M. A. A.—per Rev. Dr. Morrison	5	0	0
Mrs. T. per ditto.	20	0	0
Miss J. Toomer, per Mr. Nisbet	2	0	0
Friend of Missions	2	0	0
Joshua Wilson, Esq.	20	0	0
The Rev. Mr. Adkins' Congregation, } Southampton.	22	8	6
Mrs. Smith, Brighton	1	0	0
Lady Elizabeth O'Bryen, Southampton	5	0	0
Mrs. Heyworth, Yew Tree, near Liverpool.	10	0	0
Mrs. Stott, Dublin	3	0	0
Dr. C. Orpen of Rosstrevor	3	0	0
Mrs. Berry, Hackney	10	10	0
Rev. Mr. Fergus, Newcastle on Tyne.	1	1	0
Mrs. Fergus ditto	1	1	0
Mr. C. Henderson	5	5	0
Thos. Wilson, Esq.	50	0	0
A Lady, by Miss Hankey	10	0	0
Rev. Mr. Stratten's, Paddington Chapel	32	0	0
By Miss Jane Toomer.	2	0	0
Newcastle Subscriptions, by Mr. Finlay.	24	19	2
A Friend, (a Lady in Dublin.)	5	0	0
Lord Bexley.	50	0	0
Miss Vansittart.	20	0	0
Sam. Mills, Esq.	21	0	0
Miss Thompson.	1	0	0
A Friend, per Rev. W. Blackburn, Whitby.	5	0	0
Newcastle Ladies' Association	20	0	0
Misses Sarah and Jane Morton	£10	10	0

Miss Martha Merton	3	2	0
A Friend to the Ultra-Ganges Mission—	}	100	0
4th. Donation, for the purpose of			
educating a student whose object is			
purely Missionary.			
Sir Jas. B. Urmston.	Sp. Drs.	100	
Sir W. Fraser, Bart.		200	
W. Hastings Toone, Esq.		400	
W. H. C. Plowden, Esq.		100	
J. Bannerman, Esq.		100	
J. F. Davis, Esq.		100	
Thos. Chas. Smith, Esq.		100	
Thos. Dent, Esq.		200	
John H. Astell, Esq.		50	
Henry M. Clarke, Esq.		50	
T. B. Thornhill, Esq.		50	
C. Millett, Esq.		100	
C. Marjoribanks, Esq.		400	
H. Ravenshaw, Esq.		50	
Lieut. Col, M'Innes.		200	
— Millett, Esq.		50	
Professor Craven of Bishop's College, Calcutta . . .		10	

Our sincere thanks are hereby presented to the British and Foreign Bible Society for copies of the whole, or part of the Scriptures, neatly bound, in the following languages, viz.

Hebrew.	Arabic.	Portuguese.
Ancient and	Flemish.	French.
Modern Greek.	Lettish.	Dutch.

Tschuwashian.	Russ.	Greenland.
Ethiopic.	Carelian.	Georgian.
Syriac.	Amharic.	Polish.
Persian.	Samogitian.	Eastonian.
Turkish.	Swedish.	German.
Singhalese.	Romanese.	Mooltan.
Malay.	Basque.	Bohemian.
Assam.	Wendish.	Lettish.
Goozuratte.	Finnish.	Manks.
Vikanera.	Italian.	Irish.
Hindoostanee.	Spanish	Gaelic.
Esquimaux.	Sirianian.	

And likewise for a complete Set of the Reports of the Society in duplicate, also neatly bound.

Our cordial thanks are also presented to W. Alers Hankey, Esq. for the following works, viz. *Biblia Hebraica*, curâ Huteri; *Calvini Opera*—9 tom. folio; *Vitringa Comment. in Prophetum Jesaiæ*—2 tom. folio; *Lampe Comment. in Evangelium Joannis*—3 tom. 4o. A collection of *Treatises on the Evidences of Christianity*—5 vols. 8vo.—to Thomas Newbrunner, Esq. for Sir Walter Raleigh's *History of the World*;—to G. Hadfield, Esq. for 39 vols. of the *Annual Register*; to the Rev. Thomas Boys for a copy of his *Key to the Book of Psalms*;—and to the Rev. John Burder for a copy of his *Lectures on Religion*.

DISBURSEMENT.

From 1st, July, 1826 to 30th. June, 1827, Inclusive

	Dolls	Cents.
To the Principal's Salary from 1st. July to 31st. Dec.—£50.	235	20
To Table Allowance, and College Servant from 1st. July to 31st. Dec. £62 10	293	98
To the Principal's Salary from 1st. Jan. to 30th. June.—£75	352	92
To the Professor's Salary.—£100	470	56
To Salaries of Native Teachers	579	0
To the Support of an European Student, for Four Months	100	0
To Allowances to Native Students	566	13
To Stationary	96	60
To the Wages of the College Coolie	39	36
To Earth Oil	13	0
To Camphor do.....	2	40
To Charges for Freight, &c. on Sp. Dolls. 1000 from Singapore	15	50
To Translating into Chinese Stockii Clavis Linguae Sanctæ	400	0
To Fitting up a Room for the Students, &c.	6	80
To Repairing the Floors of several Rooms in the College, Three Tables, &c.....	23	27
To a Book Case	10	0
To Three Keys	1	1
To Sums paid on Dr. Morrison's account to be refunded by him in China	306	10
Paid on account of Mr. Hunter.*	125	0

Spanish Dollars 3637 11

* This Sum has been repaid by Mr. Hunter to our Agent in China.

GENERAL STATEMENT.

TREASURER TO THE ANGLO-CHINESE COLLEGE.

Dr.

Cr.

	Dolls.	Cents.
June 30th.		
To balance of last years account.....	519	60
To cash received from Messrs. Johnston & Co.		
Singapore.....	1750	0
To Do. received for Bills on Rev. Dr. Morrison,		
China	1796	70
To a Box of Paper sold.....	30	0
To Subscriptions received.....	50	0
Spanish Dollars	4146	30

By Disbursement as per preceding List.....	3637	1
By Balance due to the Institution	509	29
Spanish Dollars	4146	30

APPENDIX.

OF THE FIRST CAUSE.

It is frequently asked what valuable purpose can be answered by the study of Chinese authors, seeing they furnish so little new, or important information. In reply, we may observe, that were we disposed to admit the premises, still we might hesitate as to the correctness of the conclusion. To the philosopher, it is important to discover, not only how much, but even how little, men placed in particular circumstances, can discover. Because, without such information, it is impossible to form correct and extensive views of the species.

The following extracts and remarks are not offered to the public, under the idea that they communicate any very important information, abstractedly considered, but rather with a view to shew how the human mind, when left to pursue its reasonings, without the guide of Revelation, loses itself in endless mazes of vain speculation; — “Philosophy falsely so called.”

Every person at all acquainted with Chinese opinions, knows something of their notions respecting what they term the 陰陽 Yin and Yang, or *male* and *female* Principles in nature. We have not, however seen their ideas concerning the origin of the Universe so minutely stated in any European work as in the following pages, quoted, principally, from a native work called 性理 Sing Le, i. e. Natural Principles. This work was published in the fourteenth century by a number of learned men, under the patronage of his Imperial Ma-

jesty, *Yung Lo*, and contains 30 8vo. vols. The authors appear to have been disciples of the true Confucian School, and have given what they deemed a complete system of natural and moral science. The object seems to be to trace the existence and government of the universe to one First Cause, to shew the intimate connection which is supposed to exist between certain properties in natural bodies, and what are deemed correspondent moral qualities in rational beings, and to teach mankind that it is only by obeying the laws by which the universe is regulated, that they can expect to be happy, while a contrary course is certain misery.

The diagram on the opposite page, is intended to exhibit the First Cause both in its original and quiescent state, and likewise in its various operations, first in producing the Yin and Yang, and subsequently by the Yin and Yang creating all things.

The uppermost circle represents that Being who existed prior to all material bodies, and whom they denominate 太極 *Tae-keih*, i. e. the "highest point," and likewise 無極 *Woo-keih*, "no point" (or summit). In representing what they deem the First Cause by a circle, they seem to intimate, that it is without beginning and without end, and likewise to convey the idea that its operations, in the production, destruction and reproduction of all things, are uninterrupted and endless.

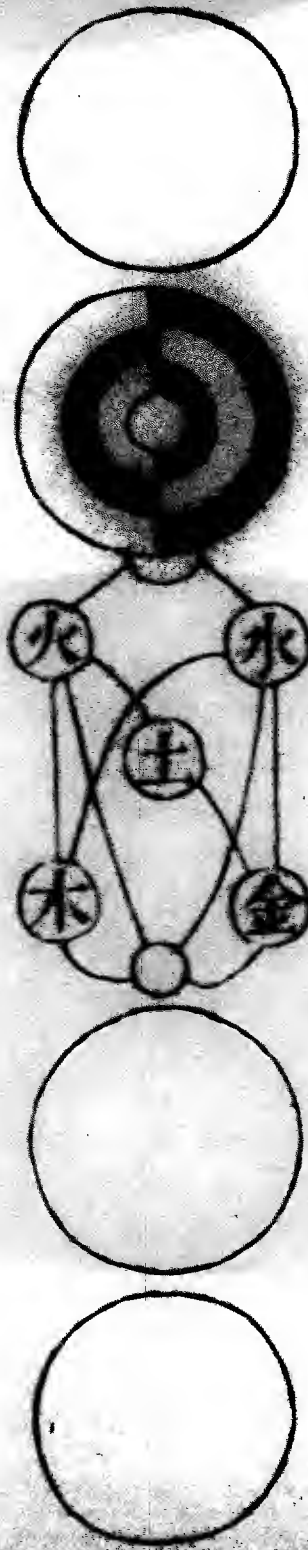
Immediately below the circle which represents *Tae-keih*, stands another, marked by two black curved lines, or semicircles on the left, and by one black line on the right. The semicircles on the left, delineate the operations of *Tae-keih*, which occasioned the existence of the Yang principle, and that on the right, marks that quiescent state of *Tae-keih*, which occasions the existence of the Yin principle; or perhaps it would accord better with their notions, to say, that these semicircles exhibit the effects of the motion and rest of *Tae-keih*, and that junction and disjunction of the

陰靜

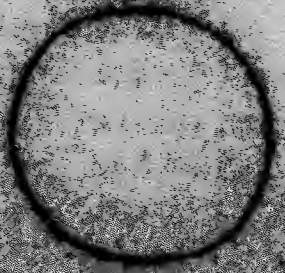
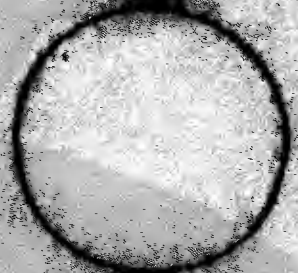
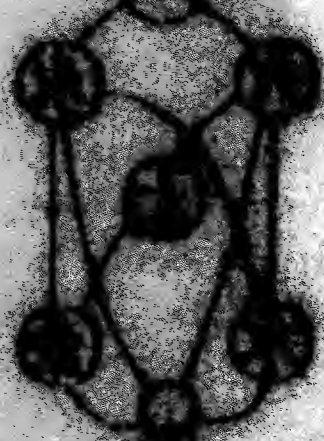
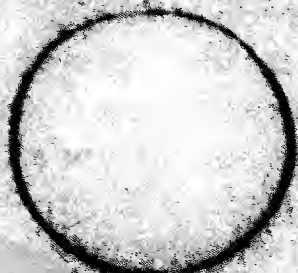
陽動

坤道成女

乾道成男



五德圖



精

神

此

其

萬物皆由

Yin and Yang, by which all material objects are produced and destroyed — reproduced and again destroyed in endless succession,

On the left of the divided circle, are written the two characters 陽 動 Yang-tung, i. e. Yang's motion; intimating, that the semicircles on the left represent the operations of Yang in the production of the 五行 *Woo-Hing*, or water, fire, wood, metal, and earth. On the right are the two characters 陰 靜 Yin-ting, i. e. Yin's quiescence; intimating, that the semicircles on the right represent the passiveness of the Yin, or female Principle in its junction with Yang, the male Principle, by which the *Woo-Hing* are produced.*

Below the circle which represents the operations of the Yin and Yang, we have a delineation of the proximate result of their junction, viz. the production of the *Woo-Hing*. Water was first produced; and from water came fire; from fire, wood; from wood, metal; and from metal, earth. The names of the five elements are written within five small circles, which together form an X. Water, the element first in order of creation, which they apparently consider the primary substance, of which all the other elements were formed, occupies the right at the top; — fire, the element next in order, stands at the top on the left, directly over against water; — wood, the next in order of creation is placed on the left, directly below fire; — metal, which follows wood in the series, stands opposite to it, at the bottom on the right; — and earth which was last in order of creation occupies the centre.

Thus the *Woo-Hing* (by, or of which, heaven and earth, or the *Tue-keih* operating by the Yin and Yang,

* It is not very obvious whether this be really the opinion of the Chinese; at the same time the delineation here given, in which the other four elements are represented as issuing from water, as well as the whole train of their reasonings on the subject, render it extremely probable that their notions, in this particular, are very similar to those of Thales, who held that the first principle of natural being, or the first simple substance from which all things in this world are formed, is water. * Some have conjectured that the grounds of this opinion were, that all animals and plants are supported by moisture, and that the Sun and other celestial fires are nourished by vapours.

created all things) were first brought into existence. But they likewise speak of these elements mutually destroying each other in endless succession. Thus they say, metal produces water, and water fire, &c. The lines which pass between the names of the *Woo-Hing* represent the order in which they came into existence, and likewise shew how they mutually destroy and reproduce each other.

Man is said to be formed of the flower of the five elements, and consequently must have been created after them. The circle just below the figure which represents the *Woo-hing*, is intended to exhibit the creation of man. On the left, which among the Chinese is the place of honour, are the four words 乾道成男 *Kan taou ching nan*, i. e. heaven's principle formed the male sex, or man; and on the right we have the four characters 坤道成女 *Kwun taou ching neu*, i. e. earth's principle formed the female sex, or woman. The object seems to be to shew that *Tae-Keih* in its operations, by which it formed the human species, placed the male on the left, and the female on the right.

The circle at the bottom, is intended to represent the creation of 萬物 *Wan-Wuh*, verbally all things, and is seemingly intended to denote all things, except man, which are formed of the *Woo-Hing*. Directly below the circle are the four words 萬物化生 *Wan t'uh hwa sang*, i. e. the production of all things. This concludes the system, which may be summed up in a few words, viz. from *Tae-Keih* proceeded the Yin and Yang: — from the Yin and Yang came the *Woo-Hing*: — of the flower, or more subtle parts, of the *Woo-Hing*, man is formed: — and of their grosser parts all other things are composed.

We give the following extracts from the *Sing-Li*, as a specimen of the mode of reasoning by which they explain and support their theory of the universe.

無極而太極 *Woo-keih* and *Tae-keih*, i. e. no point (or summit) and the highest point, completely express our idea of the First Cause, and do nothing more than express it; hence not one word must be added to, or taken from these five. The terms *Woo-keih* and *Tae-keih* do not mean that beyond the highest point, there is something called *Woo-Keih*, (no point.) In the midst of 無 *Woo*, nothing, 理 *Le*, IMMATERIAL PRINCIPLE existed. The Phrase *Woo-Keih* and *Tae-Keih* denotes the existence of an IMMATERIAL PRINCIPLE, when there existed no *material form*. That which we denominate *Tae-keih*, is nothing else but the 理 *Le*, i. e. IMMATERIAL PRINCIPLE of the Yin and Yang, (which are called the 二氣 *Urh Ke*, the two etherial principles,* and of the *Woo-Hing*. Besides this Principle there is no other *Tae-keih*.

If we speak of *Le*, the principle, we cannot say that it existed (i. e. in a visible form, we suppose); and if we speak of 物 *Wah*, the thing, we cannot say that it did not exist (i. e. in the Principle *Le* †). *Tae-keih* and *Woo-keih* really denote, that prior to the existence of visible material forms, 道理 *Taou Le*, IMMATERIAL PRINCIPLE, existed. We employ the phrase *Woo-keih* and *Tae-keih*, lest men should suppose, that by *Tae-keih* we mean some material form, or point, visible to the eye; hence the term *Woo-keih* is added, to shew that we speak *merely* of the existence of *Le*, or IMMATERIAL PRINCIPLE.

* *Ke* as distinguished from *Le*, is that in which figure and the other accidents of bodies exist. They seem to consider it to be the basis, or substratum of material forms:— the primary matter or that which was first produced by the operations of *Tae-Keih*— air, moisture, &c. Some may be of opinion, that from many things said of the *Ke*, it resembles the chaos of the Cosmogonists, or the air of Anaximenes, which, according to his theory, after being animated by a divine principle, became the foundation of all things. In some of the properties and operations ascribed to it, there appears a slight resemblance to that principle, which, according to Plato is inferior to God and superior to matter, partaking of the nature of both, and operating as the soul of the world.

Leibnitz was of opinion that the *Le* of the Chinese is the chaotic soul of the world, and that *Tae-keih* is the soul of the universe, or the deity of the Stoicks. Without pretending to dispute this opinion, we merely state our present view of the subject, which is that the Chinese *Ke* bears more resemblance to the Deity of the Stoicks than their *Le* does:

† Does this notion bear any resemblance to the Platonic theory, according to which both God and matter are eternal.

If it be asked whether the term *Woo-keih* signifies *merely* no form, or image? we reply, that although it conveys that idea, it still denotes the existence of an IMMATERIAL PRINCIPLE, called LE. If you ask whether *Woo-keih* and *Tae-keih* denote one and the same thing? we answer in the affirmative. The term *Woo-keih* means no material form, and *Tae-keih* is the LE of the *Woo-Hing* and of the Yin and Yang. *Keih* is the highest point of 道理 TAOU LI. The LE of heaven, earth, and all things is called *Tae-keih*.

Should any one ask whether by using the terms *Woo-keih* and *Tae-keih* to denote the same thing, we mean to convey the notion that by a gradual process from no point, a point was formed? we reply, that there was no such accumulating process. Should any one remark that I suspect from the term *Woo-keih* being placed first, and the term *Tae-keih* being afterwards employed, that the first term relates to a vacuum or empty space, in which there existed not any point, or summit; and that the subsequent term relates to a time when a point began to exist. We again reply that *Woo-keih* means no material form, and that *Tae-keih* denotes the existence of an IMMATERIAL PRINCIPLE called LE. *

How was it then when no visible material form existed? we reply, there was only LE, or *Tae-keih*, which denotes the utmost height, beyond which there exists not any one thing. *Tae-keih* is most wonderful, most subtle, and most spiritual, or divine. Nothing can exceed it.

Leen Ke apprehensive that *Tae-keih* would be deemed something material, uses the terms *Woo-keih* and *Tae-*

* Whatever may be the precise notions they attach to the term LE, whether they consider it to be an eternal, intelligent, and self-existent Principle, or not, one thing is evident, viz. that they are most anxious to have it distinctly understood, that it is immaterial, and existed prior to all material things, or visible forms, if not to material essences, and that it possessed in itself the power of producing the material universe. In some of their writings the same attributes and operations are ascribed to TAOU as are attributed to LE, and we have these two spoken of unitedly as being one Principle in this same treatise. TAOU is said to be eternal, immaterial, self-existent, co-existent, and the first Cause of all things. Dr. Morrison and others are of opinion that the TAOU of the Chinese resembles the LOGOS of the Greeks, the RATIO of the Latins, or the ETERNAL REASON of Europeans.

keih. Truly in 無 *Woo*, (nothing), there existed (perhaps always-) most high *LE*. By saying that *LE* is without summit, we really mean that it has no external, visible, form; — that it existed prior to material objects, and never ceases to exist; — that it is *beyond* the *Yin* and *Yang*, and yet never ceases to operate *in* the *Yin* and *Yang*; — that it pervades the whole body of existence, and is every where present; — and finally, that it has neither voice, scent, shadow, nor sound (or echo)!

We do not say that *Woo-keih*, i. e. *Tae-keih* exists only in one object, and is insufficient to be the source of all transformations: nor do we say that *Tae-keih*, i. e. *Woo-keih*, sinks into vacant inactivity, and is inadequate to be the source of all things. There are but two things in the universe: *motion* and *rest*; and these succeed each other in endless revolutions. But *motion* and *rest* must have a *LE*, or cause. This cause we call *Tae-keih*.

People take *Woo-keih*, and *Tae-keih* to be some visible luminous point, but they are not aware, that it has been declared not to be any created object, but a *LE*, or Principle which causes motion and rest. Motion and rest are not *Tae-keih*, but that which causes motion and rest is *Tae-keih*. When it is said that *Tae-keih* moved and *Yang* was produced, are we to understand that as soon as *LE*, the cause of motion existed, it forthwith moved and produced *Yang*? To this it is replied, that there being a Principle of motion, it moved and *Yang* existed, and that there being a Principle of rest it remained quiescent and *Yin* existed. * When it moves the *Le* is in the motion, and when it rests the *Le* is in the rest. If it be said that it is 氣 *KE* which moves and rests, and asked whether it be by *LE* directing *KE* that it thus moves and rests? we reply that it is so. *Tae-keih* produced the *Yin* and *Yang*, and *LE* produced *KE*.† When

* Although this seems to convey the idea, that the production of the *Yin* and *Yang* was not long posterior to the existence of the *Le*, it leaves us still in the dark as to the eternity of *Le*. From the whole train of their reasonings on this point however, it appears that they considered *Le* to be some blind, undefinable principle, which always existed, and to which all visible objects owe their origin and operations.

† They frequently say that *Tae-keih* and *Le* are one and the same thing, and speak of the

the Yin and Yang were produced *Tae-keih* resided in them, and when KE was produced LE resided in it. Men are mistaken when they say that above the Yin and Yang, there now exists something immaterial and without shadow, which object is *Tae-keih*. *Tae-keih* is invisible; when it moves it belongs to Yang, when at rest it belongs to Yin. Is it *Tae-keih* that moves and rests, or is it Yin and Yang that move and rest? It is LE that moves, and *Tae-keih* is truly the SUPREME PRINCIPLE which no language can define. The sages could only resolve it into one principle, by the constant operation of which all the phenomena of the universe are occasioned. But *Tae-keih* being immaterial, how can it cause motion or rest? For a material object may cause motion and rest; but an immaterial Principle cannot. Hence we are apprehensive that motion and rest cannot be attributed to *Tae-keih*. We answer that it is because LE causes motion and rest that KE moves and rests. If LE did not produce motion and rest, how could KE move and rest of itself.

Tae-keih is truly the LE of heaven, earth, and all things. LE existed prior to the existence of heaven and earth. It was LE that moved and produced Yang, and it was LE that rested and produced Yin. In the beginning, * before there was a single material object, LE only existed, and possessed in itself the power of motion, by which power it produced Yang. It likewise had the power of rest, and by this power it produced Yin.

From the above extracts some idea may be formed of their notions respecting the origin and regulating

Yin and Yang being the two KE: when we are told that *Tae-keih* produced the Yin and Yang, and LE produced KE, we are to understand these as but different modes of expressing the same idea:

* "In the beginning." The expression in the original is similar to that used by Moses when he says, "In the beginning God created the heaven and the earth."

principles of the universe, and of their mode of reasoning on such subjects. We do not pretend to understand their systems, but offer the following particulars as containing what we conceive to be nearly the leading ideas which are stated and elucidated, by a redundancy of reasoning and metaphor, in the *Sing Le*, and other works of the same School.

1. Prior to the existence of any material object, there existed one immaterial, self-existent, and eternal principle, possessing in itself the power of action, by the exercise of which it became the first Cause of the universe. This principle bears the several designations of *TAE-KEIH*, *WOO-KEIH*, *TAOU*, and *LE*.

2. By the self-produced motion of the first Cause, an inferior agent came into being. This agent they call *Yang*, the properties of which seem to resemble what is called a male principle in nature. By the quiescence of the first Cause, *Yin*, or the female principle, was produced.

3. The *Yin* and *Yang* being produced, the first Cause resided in them, became inseparable from them, and by operating in them produced the five elements of water, fire, wood, metal, and earth, which destroy and reproduce each other in endless succession.

4. Heaven and earth, or rather *LE*, the First Cause existing in and operating by the *Yin* and *Yang*, produced the fair fabric of the universe, from the *Woo-Hing*. Hence the expression heaven and earth, (which they explain by the word *LE*) by the *Yin* and *Yang* and *Woo-hing* formed all things.

5. Man was formed of the flower, or finer parts of the five elements, and was endowed by the first Cause with a nature perfectly virtuous. The irrational animals and other material objects were formed of the grosser parts of the *Woo-hing*, and have originally a dejected nature.

6. Although all men come into being equally and perfectly virtuous, yet many by the corrupting influ-

ence of surrounding objects, oppose the principle of eternal rectitude, which dwells in all men by nature, and consequently their mental vision becomes clouded and their conduct vicious.

7. Some men are born with a perfect knowledge of all things, and hence are never corrupted by the influence of external objects. These are holy men, or sages by nature, who have an intuitive knowledge of all the principles of the complete system of being. Such was the famous Monarch Yaou, and the inimitable moralist Confucius. These are above the necessity of study, and move on in the path of absolute rectitude, without the least effort: having the TAOU LE, or first Principle perfectly embodied in themselves, they form one of a triad with the divine powers, heaven and earth, with which they move on in one complete body, without effort and incapable of error.

8. Some men, by a moderate application to study, and others by painful and long continued effort, are enabled to make that full and thorough investigation of the principles of all things, which brings them back to their original rectitude, and carries them to the highest degree of perfection of which their natural powers are capable.

9. Others allow themselves to be carried away by the influence of human lust, and either make no effort to return again to rectitude, or, after some faint efforts, abandon the work of self-renovation, and glide down the stream of depravity, till at last they differ not from the brutes; nay they are worse than brutes.

10. There is a perfect harmony between the properties of material substances, and the moral virtues which accord with the operations of the FIRST CAUSE. Hence, were men all perfectly virtuous, there would be absolute harmony throughout the universe. On the contrary the deflection of man from moral rectitude has deranged the whole system of nature, and

destroyed its infinitely beautiful and glorious harmony. ♦

11. Heaven and earth standing in a similar relation to us as our parents do, ought to be worshipped and served as we worship and serve our parents. In worshipping heaven, earth, parents, deceased worthies &c. we do not worship any material object, but the **LE**, Spirit, or **FIRST CAUSE** which is embodied in them; which immaterial Principle descends and enters the images of the dead, upon certain acts of worship being performed by us.

12. All men being descended from one common parent, viz. heaven, or *Tae-keih*, are bound by the law of their nature to esteem each other as brethren, and to perform all the reciprocal duties which that relation renders binding.

13. The Prince, standing in the relation of father to his people, ought to lead them in the path of duty by his own example, and to manifest all that tenderness and love towards them that an affectionate father feels for his children; while they on their part ought to esteem him their father, and reverence and serve him as such.

14. Kings reign by divine right, but whether a man has this right or not, is known only by the unanimous voice of the people for, or against him. "*Vox populi vox Dei*," was the doctrine of the ancient sages, and virtuous monarchs of China, as far, at least, as regarded the person who had a right to reign. This doctrine is explicitly laid down and fully illustrated by historical facts in the writings of Mencius,

♦ The world still displays the wisdom and power of its Author in the innumerable works of vegetable design, which it every where exhibits, but the inspired records inform us that the ground was cursed for man's sake, and that the guilt of the human race rendered the dominion of the world by a deluge of water, which was in the very nature of things, long greatly blotted the face of the earth. It is curious to observe how many collateral testimonies to the truth of divine revelation are to be met with in the half-formed opinions of heathen nations. Such observations may be considered the voice of nature bearing witness to the truth of the Christian's faith.

who seems to occupy the next place to Confucius in the esteem of his countrymen. *

The above particulars seem to us to comprehend the leading doctrines of what may, perhaps, be termed the Confucian School. From the brief view here given of these doctrines, it will we think, be seen, that however far men of contemplative minds among the Chinese have failed in their attempts to discover the truth, they have certainly manifested the utmost anxiety and made the greatest efforts to discover the nature and operations of that great Being to whom the universe owes its existence, and by whom all its phenomena are regulated. If they have failed in discovering the true attributes and Government of the Supreme Ruler, so did Socrates, Plato, and Aristotle, though not to the same extent. † And the difference, we are of opinion, cannot be fairly attributed to the superior talents, or closer investigation of the Grecian sages, but ought rather to be ascribed to their local advantages, in being placed nearer to that distinguished people to whom were committed the oracles of God. We are aware that this point has been strongly disputed; nor do we feel disposed, at present, to enter on the discussion of the subject; still we think, that more may, with justice, be said in favour of the position, than can, fairly, be argued against it. At

* In the *Siang and Hsa Mung*, which together form more than half of the work called by Europeans the Four Books, the political sentiments of the ancient sages are fully stated, clearly illustrated, and fearlessly applied to the Government of that day, which it would appear was in complete variance with the principles of the Confucian School. The work contains some of the best specimens of plain dealing with crowned heads that we have ever seen, and that (so far as we know) has not been applied through the medium of the press, but in personal intercourse with the monarchs of the day. Mencius, wherever he keeps clear of metaphysics, speaks like a man of a sound and vigorous mind, and is superior to Confucius in point of imagination and beauty of style.

† These eminent men speak more explicitly on the separate and independent existence of one Supreme and intelligent being, and of the immortality of the soul, than do the sages of China. Still many of their speculations are far from being either satisfactory, or adequate; nor do they seem to have had any definite ideas of the one true God, or firm and settled persuasion in the truth of their own theories on this most important point; a convincing proof, in our opinion, that a false and erroneous view of the divine character, must be a subject of great delusion. Previous to the appearance of *Edinburgh*, it appears that some of the sages among the Greeks, were in error in their notions of the First Cause, and of the nature of all things in the universe. In this respect, the Greeks seem to have gradually improved, while the Chinese appear to have deteriorated.

all events, while the extraordinary, but unsuccessful efforts of the Chinese to discover all that it is necessary for man to know, and the great ingenuity they have unquestionably displayed, in constructing a system, which, to them at least, appears sufficient to account for all the phenomena of nature, serves to shew how little reason the infidel has to appeal to their discoveries, as affording the least shadow of proof, that divine revelation is unnecessary; they at the same time shew that their minds are capable of entering into a minute and patient investigation of first principles, both natural and moral. And the fact that the work quoted above, and many others of a similar cast, contain much close and abstract reasoning, expressed, generally, with great force and perspicuity, shews that their language is by no means so incapable of expressing abstract ideas as has been supposed. ♦ It is true that the Chinese, like every other people, have no terms to express ideas which never yet entered their minds; but we presume it is equally true that by a little ingenuity, their language might be so modified as to express any abstract idea, with nearly as much precision as any other language. That it may not be made to convey in every instance a new, or abstract conception, with such nicety and perspicuity as to prevent its being misunderstood, is no more than we have to lament in the best constructed, and most copious mediums of thought which are yet known to man. Certain it is, that it is very possible to write in Chinese with great beauty, force, and precision, on

♦ We have frequently heard it asserted, that the Chinese language consists of a parcel of arbitrary signs, constructed upon no fixed principle, and incapable of expressing our ideas with any degree of accuracy, or certainty. This charge we consider wholly unfounded. Dr. Morrison has satisfactorily shown, in his Chinese Dictionary, lately published, that what are termed the *ke* x, or radicals of the language, are formed upon an uniform plan, and a more strict in Chinese literature has closely traced the principle on which a very considerable number of the compound characters are formed; and the farther the student advances in his acquaintance with this singular, but in our opinion admirable language, the more he feels convinced that it contains not a single character, which is the common conception of the term (for in strict truth, all languages are composed of arbitrary signs) can be deemed a merely arbitrary sign. The Chinese are the last people in the world whom we should suspect of doing any thing but conform to fixed principles. Whether their principles are sound or not, is another question. Still that language being incapable of expressing our ideas with any degree of perspicuity, or certainty, we deem it equally unfounded with that of its being formed on no fixed principles.

all the most important themes that can employ the human mind. Their ancient writings are obscure, not from any deficiency in the language, but, as far as mere words are concerned, from their extreme conciseness and from the artificial style in which they are composed. Many of their writings of a later date are extremely simple and perspicuous.

Is it then the case that the Chinese are a people, many of whom have been accustomed to deep research and close investigation, and do they possess numerous works from which a comprehensive view of their systems may be obtained; is their language capable of being made the medium of conveying to nearly the third part of the human race the knowledge of all those great and infinitely important principles of which, as yet, they know almost nothing, but which are in the possession of their brethren in the west; and shall we who form a part of the same great family, not avail ourselves of the fine opportunities now in our power, of making a full and thorough investigation of their false systems, in order that we may, as the friends of truth and human felicity, by fair argument, founded, as far as the nature of the case will admit, on their own principles, overthrow that immense fabric of error and idolatry by which their minds are blinded, and their morals corrupted; and finally supply its place by a system founded in pure truth, and productive of perfect virtue and endless felicity!

To effect this object to good purpose, a regular plan of operations should be pursued by those whose studies, or official duties lead them to take an interest in China. The standard works of the Chinese should be carefully and systematically read—some common Repository should be formed where the substance of these works could be first collected and laid before the public, and subsequently arranged and compared, so as to give a lucid and fair view of the whole system,

or systems by which so great a proportion of the human family are held fast in the chains of error and vice. This being effected, persons well versed in the language should, by agreement, commence a vigorous and systematic attack on the whole fabric, by well written argumentative works, followed by a full and lucid view of the religion of Jesus and the philosophy of the west.

In such an Institution as the Anglo Chinese College, an extensive collection of Chinese works and the assistance of good native teachers afford valuable aid in an undertaking of this kind. It may therefore be justly expected that those who are more immediately connected with it, should take the greatest interest in the work, especially as it is the principal object of the Institution. But the work should not be left to them *alone*. Students of Chinese in Europe should have an eye to the same object, and through the medium of periodical publications, or in separate works, make known their ideas on the Chinese systems: and all those in this country who are employed in the work of enlightening the Chinese, might unite themselves in a sort of LITERARY ASSOCIATION, the different members of which might by previous arrangement, undertake separate departments, so as to secure a full and fair investigation of the complete body of matter to be examined. The ideas communicated by the several members of the Association might, in the first instance, be published in a sort of Magazine, without regard to any systematic arrangement, for the purpose of general criticism. The Magazine might be published at the Anglo Chinese College and for its benefit. If agreeable to his own wishes, every member of the Association might sign his own proper name to all his communications, and subsequently publish them in a separate form on his own account. After a full investigation of Chinese opinions and practice has been

made, and the criticisms of Chinese Scholars have been obtained, a general review should be taken of the whole body of information thus obtained, and the substance published with as much brevity as may accord with a due regard to perspicuity.

As to the necessity and utility of some such systematic plan as we have suggested, we may observe;

1. That the tenth part of what ought to be known by those who would enlighten the Chinese, is not yet known.

2. The means of obtaining such knowledge are within our reach.

3. The insulated efforts of a few individuals, who, for want of any previously arranged plan, may be all labouring in the same department, are unequal to the task of making a complete investigation of the vast mass of matter which requires to be examined, or of confuting with sufficient force and effect, the deeply rooted errors which require to be fully brought to light and completely exploded.

4. The criticisms of a number of Chinese Scholars on the opinions of this singular people, and upon the statements of each other regarding those opinions, would contribute greatly towards obtaining a clear and correct view of the whole truth.

5. The idea that a man is not labouring alone, but as one of a powerful phalanx in this laborious undertaking, would inspire him with a degree of courage and zeal which are so beneficial in such an undertaking.

Without enlarging on the subject at present, we respectfully submit these hints to the candid and deliberate consideration of all who take an active interest in Chinese literature, and who wish to see the false systems of this most interesting people fairly and fully refuted, and their place supplied by sound philosophy and true religion.